

# THE JUVENILE INSTRUCTOR.

NO. 23

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VOL 1.

## Poetry.

### WORK AND PLAY.

Work while you work,  
Play while you play;  
That is the way  
To be cheerful and gay.

All that you do,  
Do with your might;  
Things done by halves  
Are never done right.

One thing each time,  
And that done well,  
Is a very good rule,  
As many can tell.

Moments are useless  
Trifled away;  
So work while you work,  
And play while you play.

—Selected.

For the Juvenile Instructor.

### THE LITTLE CAPTIVE MAIDEN.

WHEN the children of Israel desired to be like the rest of the nations around them and be ruled by a king, though the Lord granted their request, he told them that these kings would bring much trouble and sorrow upon them. Their after history proved it true. The sins and follies of Ahab, and others of their rulers, excited the anger of the Lord against them, who to punish them often permitted them to fall into the hands of their enemies, who imposed grievous burdens upon them. About the latter days of Jezebel, the armies of the Syrians would oftentimes invade the dominions of the king of Israel in small companies. These bands did a great amount of damage, burning the villages, driving off the stock, and taking many of the people captives into Syria. In one of these raids, they carried away a little Israelitish girl. This little maiden had learned from her parents to trust in the Lord, to pray to him. She had faith in his power and confidence in his servants; and, in her new home, far away in captivity, she did not forget these things. She became the waiting maid of the wife of Naaman, the chief captain of the armies of the king of Syria, and was surrounded by greater splendor and riches than she ever could have imagined in her own little home. But I have no doubt she often longed to go back, to hear the voice of her father and mother, and at morning and evening bow down with them in prayer to thank the Lord for his kindness and ask his continued care.

Naaman, her master, was much honored by the king, as he was a man mighty in battle, for the Lord had delivered the armies of the king's enemies into his hands. Still he had one great trouble that he often mourned over. He was a leper, his skin was as white as chalk, or the newly fallen snow. The little maiden who served his wife, hearing his frequent mournings, felt grieved for her master, and being full of faith in the power of the prophet Elisha, said to her mistress: "Would that my lord was with the prophet who is in Samaria, for he would cure him of his leprosy." These words of the little captive reached the ears of the king, who strangely enough advised Naaman to prove them. "Go," said he, "and I will give you a letter to the king of Israel." So Naaman went to the king of Israel, taking with him a vast amount of gold and silver and clothes to reward the man who should cure him of his disease. You must know my little readers, that the doctors of that day could not cure the leprosy. I do not know that they can now. This being so, it was considered a great misfortune for any one to be taken sick with this complaint. In Israel those who had it were considered unclean, and were

driven out of their cities and compelled to live by themselves wherever they could find shelter.

When Naaman presented his letter to the king, it greatly troubled him; for it asked him (the king) to cure Naaman himself. Then in grief he tore his robes and said to his courtiers: "Am I God to kill and make alive, that this man is sent to me to cure him of his leprosy, or does not the king of Syria seek in this way a quarrel with me, consider if you think it not so?"

The news of how the king was perplexed soon reached Elisha, who sent to him, inquiring why he had rent his robes and thus foolishly grieved. "Let the man come to me," added he, "and he shall know there is a prophet in Israel." So Naaman went with his horses and chariots and waited in front of the house of Elisha.

The prophet did not, himself, come out to greet the company, but sent this message: "Go and wash in Jordan, seven times, and thy flesh shall come again to thee, and thou shalt be clean." When Naaman heard this message he became exceedingly angry. Was he not, thought he, a man who in his own country, his king delighted to honor, on whose arm the monarch leaned when he went to worship his gods. Had he not many servants and many slaves, and did this prophet think to treat him so meanly as only to send a servant with a message when he waited at his door. Then the message itself did not please him. Why wash in Jordan? Were not Abana and Pharpar, the rivers of his country, better than all the waters of Israel? Why not wash in them? So he turned away in a rage, determined to go back to his own country and revenge the insult he had suffered.

But some of his servants were wiser than he. "Father," said they, "if the prophet had bid you do some great thing, would you not have done it? how much easier is it when he says to you wash and be clean." When his passion cooled down, he heeded the wisdom of their advice, and went down to the Jordan and dipped himself seven times. Then he was entirely healed, as Elisha had declared. So he returned to the prophet's house in great joy, praising God, he and all his company, "for," said he, "now I know there is no God but in Israel," and declared from that time in his soul he would worship Him alone. He begged Elisha, however, to take some reward. But Elisha would not; he did not sell the gifts of God for money. "Go in peace," were his words to Naaman, who returned rejoicing to his own country.

What a vast amount we may learn from the above short history. How pleasing to think of the faith of the little captive girl, how she still clung to the Lord in a strange nation, where strange gods were worshipped, and a strange language spoken. How we can see from this short account it is never wise to despise small things. This little slave, was the means God used to bless that mighty prince and captain of Syria's hosts. Then again how it teaches us to heed every word of the Lord through his servants and be obedient thereto, however strange and simple it may seem to us. Do you think that the leper would have been cleansed if he had dipped in any other river than the Jordan? Not if he had dipped seven or seventy and seven times; or even had he washed in Jordan and only dipped four, five, or six times. Not! Not then! Until he dipped the seventh time he was still a leper. But, as soon as he fulfilled the prophet's requirements, God conferred the blessing, and he was healed from head to foot. Can not we all, whoever we are, learn from this that obedience surely brings the blessing, and that we can gain it in no other way but by strict adherence to all we are taught by God and his servants. G. R.

NEVER swerve from what you know is right, no matter what obstacles may be in your path.

For the Juvenile Instructor.

## Voices from Nature.

### THE MOON.

THE moon with her changes, which she in regular succession presents to our view, is the brightest and most interesting phenomenon which we behold on the mighty heavens; and it appears that all nations, in all ages of the world, have chosen her as a favorite theme for their musings, and in all languages we find songs on or about the moon. However lovely and nice this may be, my young readers should accustom themselves to find the true nature, working and design of all things around them, to gather their own reflections out of them, and not make themselves dependent on the feelings of others who are not always correct. So with regard to the moon. Some of that which, by means of the telescope and astronomical calculations, has been found out, of this companion of our earth, I will bring to your knowledge by granting you in imagination the fanciful desire to go to the moon, and invite you to join me in a visit thither. The first thing we have to do, as the moon is 200,000 miles off, is to get a quick conveyance, which we find in "the thought of the human mind," spoken of already on a former occasion. We choose the time of the first quarter, when we see her half-illuminated.

Let us stop a few thousand miles off the moon to look at her with greater leisure, as she is swimming beneath our feet. You wonder why you see no clouds anywhere on the whole surface; further, that you see the deep black shadows of the high mountains change, without twilight, at once into the bright glare of the sun. The reason is, that the moon has no atmosphere, or if any, it is so fine that it cannot break the rays of the sunlight, nor turn by any condensation into mist or clouds. If we accept the theory of scientific men, you, therefore, cannot look for water there in oceans, or lakes, or rivers; no rain, nor snow; you could not even speak, nor hear the sound of your own voice, for the silence of death reigns over the whole planet, if that which they believe is correct; nor will plants grow there, nor flowers blossom. There could be no forests green, nor animals living there, because they could not breathe, nor find anything to eat; they would freeze to death during the night, and be roasted by the burning sun of the day. You see yonder big mountain-range, which is about three times as high as the highest mountain upon the earth, stretching several hundred miles along in almost a straight line, and rising from a great plain in the shape of a perpendicular wall. There are many such mountains on the moon; and how a road could be made across them is more than I can tell. You see that great plain to the right, cleft asunder as by a deep and wide crack several thousand feet deep, and out of it big mountains rising, that are smaller on their base than at their top; they could not stand thus upon the earth, for the air would gradually eat them off and they would fall. There is neither fire nor smoke to be seen for the same reason, want of air. Do you see the many thousands of round holes, like blisters that have burst? But the most wonderful phenomena are those many bright streaks that emanate from common centres and branch out in straight lines across mountains, plains and valleys; they are called rills, but what they are nobody has yet found out. See how fast the shadow of that big mountain to the left is getting shorter! That is caused by the rising sun, and that portion of the moon is getting daylight now.

You want to wait until you see the other side of the moon coming round, do you? Well, now, you could wait here for a long time, for it never will come. The



moon is turning this side toward the earth from the beginning and men have never seen the other, but I should judge it is about like this one. Therefore each side of the moon has nearly fourteen of our days for one night, and just as long a day, which are also the seasons of the moon; but there are some big mountains at the two poles that have eternal sunlight.

You want to go home again? Then turn around and behold our earth on the far off heavens! How beautiful! Nearly fifteen times as large as it appears the moon is, standing right in the midst of the firmament. You can plainly see America, the Pacific on one side and the Atlantic on the other, with islands in them as little spots; and if you would wait you would see it turning to the right and Asia gradually coming up on the left. You see the moon knew America long before Columbus discovered it. This beautiful earth is our home. O, could all men see our earth with the eye of the heavens, then joy and gratitude would take the place of murmuring and discontent.

The moon is said to exercise in many respects a great influence upon the earth; and people out of their minds are called lunatics, from the Latin word *luna*, the moon, as that disorder of the brain was formerly, by the people, ascribed to the moon.

Space does not permit me to lengthen out my remarks, I, therefore, close with the hope that my young readers may have been entertained as well as instructed by their short visit to the moon; and, if it has destroyed some lovely pictures of imagination, given them the treasure of true knowledge instead.

K. G. M.

For the Juvenile Instructor.

#### LITTLE GEORGE SEES A SPIRIT.

A TRUE STORY.

THE death and burial of the poor cripple made a very deep impression upon little George's mind. When he went to supper on the same evening, a still deeper sadness took possession of him when another boy took the place of his departed schoolmate at the table.

Little George could not play that evening; but when the time came, he went sadly up stairs to bed. He could not go to sleep; for the white, patient face of the cripple was deeply imprinted upon his memory. After all the rest of the boys were asleep, he still lay thinking about his dead playmate. He turned over first on one side and then on the other, and tried to forget the funeral scene; but before he knew it, he would be wondering what the spirit of the little cripple-boy was then doing in heaven, and whether he was still a cripple there, how far he had to go to get into heaven, whether he had got there yet or not, and where heaven was.

The moon was shining brightly, which made the beds and everything in the room clearly visible. Little George was still restless and could not go to sleep. He finally thought he would turn on his other side; and, in doing so, looked at the moonlight through a window opposite to the bed in which he was lying, and wondered if heaven was in the moon, and if that was the abode of the spirit of the little cripple-boy.

As he was just about to settle himself down on his other side, he thought he saw something white at the foot of the bed. He did not feel afraid, but sat up in bed to see what it was, when to his astonishment there stood the shape of the cripple, dressed as he lay in his coffin. Little George could not see the face of the figure very clearly, for it stood with its back to the window. He sat up in bed and looked at it, and was dumb with surprise.

As soon as he could think, it occurred to him that it might be the spirit of the cripple-boy, when a sudden fear fell upon him, and he covered his head all over with the bed clothes, drew up his knees to his chin and durst not move.

While lying in this position he fell asleep, and dreamed that he was standing at the grave-side watching the little cripple buried; while thus engaged, he looked to the opposite side of the grave, and he saw the cripple, in company with several other personages, who seemed to want him to go with them. He thought they stood in the air, and that the spirit of the cripple would not go with them until he had seen his body buried up in the ground. Little George saw that he

was no longer a cripple, but appeared to be a tall, beautiful boy, with the same features and expression as when he inhabited his poor, sickly, crippled body. While he still gazed he saw, that the bright spirit of his friend smiled upon him, and looked, O so happy, and then walked away in company with the other personages.

They were all dressed in long, white garments, and appeared to be so perfectly happy, that little George in his dream stretched out his arms in an imploring attitude, and desired in his heart that those happy spirits would take him along with them.

In the morning, he was suddenly awakened by the boy, who was his bed-fellow, jumping out of bed. Little George, having been wakeful in the night, slept longer than usual. The first thing he did was to look at the foot of the bed where he had seen the apparition the night before. He no longer felt sad at the loss of his little crippled companion, but felt glad, because he saw him so happy in his dream. Little George felt very happy in his new suit of clothes, but now he knew that the spirit of his dead schoolmate was more happy, and he desired to be a good boy that, when he died, his spirit might be as happy as the spirit of his departed friend.

When he went to school, he told the old school teacher what he had seen, and what he had dreamed. It was some time before the tender-hearted old man could speak; but when he had raised his big-eyed spectacles, and wiped his eyes, which were full of tears, he said:

"And are you sure that you saw him at the foot of your bed?"

"Yes, I saw him as plainly as I see you now."

"Perhaps you dreamed it?"

"No, sir; I was not dreaming then, I dreamed afterwards."

"Well, perhaps, the Lord has permitted the spirit of that boy to visit you, that you may know that he still lives, and how happy he is in his departed state, and also to encourage you to be a good boy that you may also be happy when you die."

You need not be surprised, my little readers, nor frightened; because little George saw a spirit. This is no uncommon thing. The Bible relates many instances of the kind, and the history of Joseph Smith, which you read in the JUVENILE INSTRUCTOR, also gives you many instances of the appearance of angels to Joseph and to others.

We read in the Bible of a child called Samuel, who ministered unto the Lord before Eli, the High Priest. In that day the Lord did not speak much to the people; there was no open vision. The child Samuel used to help in the temple of the Lord. One night he heard a voice calling, "Samuel." The child at once answered, "Here am I." And he ran to Eli, and said, "Here am I; for thou caldest me." Eli told him to lie down again, for he had not called him. When he had laid down again, he heard the voice again calling, "Samuel." He ran to Eli again, and said, "Here am I; for thou didst call me." But Eli had not called him, and told him to go and lie down again. "Now Samuel did not know the Lord, neither was the word of the Lord yet revealed to him." "The Lord called Samuel the third time," and he went to Eli, but Eli had not called him. "And Eli perceived that the Lord had called upon the child," and he told him what to say to the Lord the next time he called upon him. The next time the Lord called his name, he answered as Eli had told him, and the Lord spoke to Samuel, "And all Israel from Dan to Beers-sheba knew that Samuel was established to be a Prophet of the Lord."

UNCLE GEORGE.

For the Juvenile Instructor.

#### SKETCHES FROM THE BOOK OF MORMON.

##### AMALICKIAH'S TREACHERY, WICKED DEEDS, AND DEATH.

AFTER the departure of Alma, his son, Helaman, presided over the church, and, with his brothers, went about among the Nephites preaching the word of God to them. But many of them had become so proud and vain, in consequence of their great riches which the Lord had blessed them with, that they would not listen to nor obey the words of Helaman and his brethren,

and began to persecute those who did, just as the Lamanites had done before. These proud and wicked people hated the good and humble so much that they were determined to kill them if they could. The leader of those wicked people was a very bad, but cunning and smart man, named Amalickiah, who succeeded in getting a great many followers and induced them to proclaim him king, contrary to the constitution and laws of the country.

When Moroni heard of this he was much grieved, and made a proclamation for all who desired to maintain their liberties and the constitution of the land, and to defend their wives and families, to gather to his standard. He soon had a large army, and, after praying to God to bless him and his soldiers, he succeeded in surrounding the army of Amalickiah and capturing all except their leader and a few who escaped with him to the Lamanites. Moroni compelled all whom he took prisoners to enter into a covenant of peace and to obey and sustain the laws of the land.

Amalickiah persuaded the king of the Lamanites to declare war against the Nephites; but the majority of the people did not wish to fight the Nephites, so they refused to obey the command of the king. The latter then sent Amalickiah with an army against his rebellious subjects. Amalickiah had a secret interview with the general of the rebel army, whose name was Lehoti, and betrayed the king's army to him, and instead of being the first he became second in command. But he only did this that he might accomplish his wicked and ambitious designs. He soon had Lehoti murdered, then took command of the whole army himself and marched back to meet the king of the Lamanites. The king came out of his capital, or principal city, to meet Amalickiah and his army, when this wicked man had the king murdered, and finally became king himself and married the queen—the wife of the man whom he had killed. He then stirred up the people to make war upon the Nephites, and for many years there was war and bloodshed between the Lamanites and Nephites, and, as a consequence, much suffering and sorrow, and all because of this one wicked man.

About this time the second Chief Judge, whose name was Nephihah, died, and his son Pahoran succeeded him. Soon after he became Judge, or what we call President, another very serious dissension took place among the Nephites. A portion of them wished to alter the constitution and laws of the land. Pahoran would not consent to this, because he had sworn to defend and maintain the constitution, which he knew was a good one; so these people rebelled against him and wished to drive him from the judgment-seat and establish a king instead. While these dissensions were going on among the Nephites, Amalickiah and his men made war upon them and took many of their cities. In the mean time Moroni became very angry at these wicked people who wanted to subvert the government and would not defend the country against the Lamanites, so he marched against them with his army, slew four thousand of them and took the rest prisoners.

While Moroni was doing this, a good man and brave general, named Teancum, marched with an army against Amalickiah, defeated his troops and finally killed him. So ended the life of this wicked apostate. He might have done a great deal of good, and been loved and respected by the whole nation; but he apostatized from the truth, became a very corrupt man and an enemy to everything that was good, even cursed God, and finally died in his wickedness. Yet there is no doubt he once appeared to be as good and interesting a little boy as any who read this paper. How careful we should be not to give way to what appear little sins, and how earnestly and constantly we should pray to God to keep us from everything that might entice or lead us away from Him and the truth.

THE LION AND THE BULLS.—Three Bulls fed in a field together in the greatest peace and amity. A Lion had long watched them in the hope of making prize of them, but found there was little chance for him so long as they kept all together. He therefore began to spread slanderous reports of one against the other, till he had fomented a jealousy and distrust among them. No sooner did the Lion see that they avoided one another, and fed each by himself apart, than he fell upon them singly, and made an easy prey of them all. The quarrels of friends, are the opportunities of foes.



## The Juvenile Instructor.

GEORGE Q. CANNON,.....EDITOR.

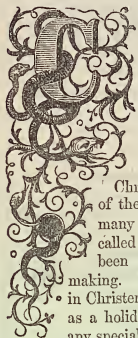
DECEMBER 1, 1866.

## TO OUR FRIENDS.

THE end of Volume One is near, and we would be very pleased to have the names of subscribers for the coming volume furnished us as speedily as possible, that we may be able to form some idea of the number of copies that we ought to print. Will our patrons kindly interest themselves in securing the subscriptions of their friends who do not now take the paper, and hand in the names to us or to the agents in their wards? Every one who takes the paper has some influence, and can use that in canvassing among his or her friends for the extension of its circulation. Those who have taken the INSTRUCTOR know its spirit and character, and whether it meets the wants of the children—the class for which it is intended—or not, and they can recommend it accordingly.

As we intend changing the form of the INSTRUCTOR, and this will take some little time to arrange, we purpose delaying the publication of the first number of the second volume until about the 15th of January. This will give us time to hear from the most of our Agents respecting the number of copies they wish, and enable us to issue a sufficient quantity to meet the demand.

## A MERRY CHRISTMAS TO OUR JUVENILES.



CHRISTMAS day will be here, and passed, before another number of the INSTRUCTOR will be issued; we, therefore, deem this a fitting opportunity to express our good wishes to our little readers, with the hope that they will have a merry time and enjoy themselves very much during the holidays.

Christmas day is observed in memory of the birth of the Lord Jesus, and for many generations, among people who called themselves Christians, has always been a season of festivity and merry-making. With the great mass of the people in Christendom, however, the day is observed as a holiday and time of feasting, without any special regard in their minds to the occasion which first prompted its observance.

Writers who have paid attention to this subject have proved, at least to their own satisfaction, that the day now observed as Christmas day—the 25th of December—can not be that on which the Lord was born. The light of the rainy season in Judea is in December, and, therefore, neither flocks nor shepherds could have been at night in the fields of Bethlehem, which we are told in the Testament was the case at the birth of our Savior. Be that as it may, it is better for us, who are Latter-day Saints, to show honor to our Lord, and to express the joy that we feel because of his birth on the earth, by keeping his commandments and by following his example, than by observing Christmas day or any other day. Still, it is well enough for us to enjoy it, and to indulge in those innocent amusements and recreations that are common at this season. Our little readers especially would not like to be deprived of the visit of Santa Claus, and we hope each one of them will have pleasant reasons for remembering the Christmas of 1866.

HERE are eight Bible questions published in No. 20 which we now republish with their answers:

1. What two men gained a victory over a garrison and an army in the field?  
Jonathan and his armor-bearer. (1 Samuel, chap. 11.)
2. What was the name of that Judge in Israel, who vowed to the Lord that if he would deliver the children of Ammon into his hands, that whatsoever came out of his house to meet him, he would offer up for a burnt offering?  
Jephthah. His only daughter was the first who met him out of the house. (Judges, chap. 11.)
3. What king had fifteen years added to his life in answer to his prayer?  
Hezekiah. (2 Kings, chap. 20.)

4. A dead man was thrown into the sepulcher of a prophet, and, upon touching the prophet's bones, he came to life; what was the name of that prophet?

Elisha. (2 Kings, chap. 13, verse 21.)

5. What was the name of a dancing girl who procured the death of a noted prophet?

The daughter of Herodias, the sister of Herod, governor of Judea, who asked of her uncle the head of John the Baptist, which was cut off by Herod's orders and given to her. (St. Matthew, chap. 14, verses 3–12.)

6. What was the name of the river in which the Lord Jesus was baptized?

Jordan. (St. Matthew, chap. 3, verses 3–17.)

7. What was the name of the man who offered to buy the power of two of the apostles to lay on hands and confer the Holy Ghost?

Simon, usually called, Simon Magus. (Acts, chap. 8.)

8. What was the name of the sorcerer, who was struck with blindness for opposing two of the servants of the Lord?

Elymas. (Acts, chap. 13, verses 8–11.)

## CATECHISM FOR OUR JUVENILES.

Published in No. 20 and now republished with the answers.

10. How were the plates buried in the ground?

In a stone box, the top of which was rounded. When found, the center was visible above ground, through the side of the hill being worn away.

11. What was in the box with them?

The Urim and Thummim and Breastplate.

12. What did Joseph do with the plates when he received them?

He conveyed them home with great care, and as soon as opportunity offered, commenced to translate them.

13. Who assisted him in the work of translation by writing and copying for him?

Oliver Cowdery and Martin Harris.

14. At whose request did Joseph send a copy of some of the characters of the Book of Mormon to New York?

Martin Harris.

15. Who took them?

Martin Harris.

16. To whom did he take them?

To Professor Charles Anthon at New York.

17. What did the Professor say about them?

That they were true characters, and gave a certificate to that effect.

18. What afterwards occurred?

On Martin Harris saying that Joseph Smith received them from an angel, he tore the certificate up, and said there was no such a thing as angels coming to men now.

19. To whom else were the words of the book shown?

To Doctor Mitchell, who agreed with what Professor Anthon had said.

For the Juvenile Instructor.

## HISTORY.

THE study of history is profitable and interesting, and our young readers should not neglect any opportunity of increasing their knowledge concerning nations, important events, and men who have made themselves eminent on the earth. There are many valuable lessons to be learned by perusing the history of the past and present; and they who have not opportunities of becoming acquainted therewith, or who neglect to improve them when they might do so, will lack through life a great amount of very useful information which none who can obtain it should be without.

Every one should seek to become familiarly acquainted with the history of his own country; then with the history of other nations of the earth. Great empires have arisen in the past, and have sunk into insignificance. The downfall of some of them will be found foretold in the Scriptures, by prophets of God, long before they sunk from the height of their greatness, glory and power. Among these are Nineveh, Babylon, Persia and Rome.

Ancient history is exceedingly interesting to many. It brings you face to face, so to speak, with men who lived and acted their part on the earth thousands of years ago. It tells you of their follies and weaknesses, their short-lived greatness and glory; and shows you how many of them, by their servitude to evil passions, brought much misery upon mankind and wrought much evil to themselves and others.

It has become a by-word that "History repeats itself." This is so, because when circumstances arise of a nature similar to others which existed in the past, the course pursued by fallen man being nearly the same in many respects, results of a nearly similar char-

acter are sure to be produced. Thus Rome, founded by a few hardy adventurers, grew rapidly to dominion and power while her citizens were measurably poor, temperate and hardy, until she was called the "mistress of the world;" but when she grew very rich, and her citizens sunk into luxurious debauchery, corruption and all manner of wickedness, she became subject to civil wars within her own bounds, and the prey of other hardy adventurers who founded nations on the ruins of her greatness. It can be found that nations now are passing through scenes very like those which preceded the downfall of some of the mighty powers which had dominion on the earth in past ages; and the prophets of God in these days, even as His prophets anciently did, have foretold their downfall if they continue in their wickedness.

Above all, make yourselves acquainted with the history of the Church, and of the men who have labored to build up the work of the Lord in this age, as far as you can. To aid in this, the Biography of the Prophet Joseph Smith is being published in the INSTRUCTOR, written expressly for it.

It is to be hoped that our JUVENILES, read such historical works as come within their reach, that are reliable and give as faithful an account of events and incidents, concerning which they treat, as can be obtained. And to this historical reading, do not neglect to add a careful study of the revelations and prophecies given by the Lord through His servants, and you will obtain a knowledge not merely of what has occurred in the past, but of some of the great events which are yet to occur; thereby enabling you to be prepared, as all Saints should be, for the accomplishment of the work which the Lord is bringing to pass on the earth.

## BIBLE ALPHABET.

THE following Bible alphabet was published in No. 20; we now republish it with the key.

A was a schemer, who stole away hearts.  
B was a genius, expert in the arts.  
C was a prophet, speaking more than he meant.  
D was a craftsman, on mischief intent.  
E was a land, where was plenty of corn.  
F was a governor, who a Roman was born.  
G was a court-room, where Innocence stood.  
H was a friend, who gave plenty of wood.  
I was an ass, crouching servilely down.  
J was a king, well deserving a crown.  
K was a plotter, who found a deep grave.  
L was a sleeper, called forth from a cave.  
M was a fountain, made sweet by a tree.  
N was a despot, who made a decree.  
O was a country, abounding in gold.  
P was a preacher, intrepid and bold.  
Q was a brother, by an apostle enrolled.  
R was a port, circuitously reached.  
S was a place, where the gospel was preached.  
T was a word, written plain on the wall.  
U was a monarch, whose pride had a fall.  
V was a wife, who did gravely offend.  
Z was a lawyer, desired by a friend.

(A.) Abalom, 2 Sam. xv, 6. (B.) Bezaleel, Exod. xxxi, 2, 3. (C.) Chiaphas, John xi, 49–52. (D.) Demetrius, Acts xxi, 24–27. (E.) Egypt, Gen. xli, 47–57. (F.) Festus, Acts xxv, 1. (G.) Gabbatha, John xix, 13. (H.) Hiram, 1 Kings, 1–10. (I.) Issachar, Gen. xlix, 14. (J.) Jehosaphat, 2 Chron. xvii, 3–6. (K.) Korah, Num. xvi, 31–33. (L.) Lazarus, John xi, 11, 38, 43. (M.) Marah, Exod. xv, 23–25. (N.) Nebuchadnezzar, Dan. iii, 16. (O.) Ophir, 1 Chron. xxix, 4. (P.) Peter, Acts ii, 14–36. (Q.) Quartus, Rom. xvi, 23. (R.) Rhegium, Acts xxviii, 14. (S.) Samaria, Acts viii, 5. (T.) Tekel, Dan. v, 27. (U.) Uzziel, 2 Chron. xxvi, 16–21. (V.) Vashti, Esther, i, 12. (Z.) Zeno, Titus iii, 13.

THE BOY AND THE FILBERTS.—A certain Boy put his hand into a pitcher where great plenty of Figs and Filberts were deposited; he grasped as many as his fist could possibly hold, but when he endeavored to pull it out, the narrowness of the neck prevented him. Unwilling to lose any of them, but unable to draw out his hand, he burst into tears and bitterly bemoaned his hard fortune. An honest fellow who stood by gave him this wise and reasonable advice: "Grasp only half the quantity, my boy, and you will easily succeed."—*Æsop's Fables.*

THE ASS IN THE LION'S SKIN.—An Ass having put on a Lion's skin, roamed about, frightening all the silly animals he met with, and, seeing a Fox, he tried to alarm him also. But Reynard, having heard his voice, said, "Well, to be sure! and I should have been frightened too! if I had not heard you bray."—*Æsop's Fables.*



## Biography.

JOSEPH SMITH, THE PROPHET.  
(CONTINUED.)

**N**EXT Sunday, April 3rd, two of the Twelve Apostles preached in the forenoon, and in the afternoon the sacrament was administered. After which Joseph retired to the pulpit, and the veils being dropped, he bowed himself, with Oliver Cowdery, in solemn and silent prayer to the Most High. After rising from prayer, a most glorious vision of the Lord was opened to both of them. The veil was taken from their minds, and the eyes of their understandings were opened. They saw the Lord standing upon the breastwork of the pulpit before them. Under his feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying, I am the First and the Last; I am He who was slain; I am your advocate with the Father. He spoke many words of encouragement unto them, and gave them precious promises, and told them things that should come to pass.

After that vision closed, the heavens were again opened unto them, and Moses appeared before them, and committed unto them the keys of the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the north. Elias then appeared, and committed the dispensation of the gospel of Abraham.

After that vision had closed, another great and glorious vision burst upon them, for Elijah, the prophet, who was taken to heaven without tasting death, stood before them, and said, behold the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, said he, the keys of this dispensation are committed into your hands, and by this ye may know, that the great and dreadful day of the Lord is near, even at the doors.

In tracing the biography of Joseph from the beginning of his career until the present, our little readers will see that Joseph's growth in the knowledge and power of God was very steady. He never wavered or stopped, but pressed forward, keeping the commandments of God with great diligence. His success and power were due to this. Do you think, children, that he would have been blessed as he was if he not prayed and been faithful every day? No man could have had the favor of God as he had it, if he had been lazy and careless. If our little readers desire to be men and women whom God will love and honor, they must not be careless about praying and doing other good works. They should try to do good always, and make it a habit, and then, as they grow up, it will be easy and natural for them to do so. It is the privilege of children in this church to have great faith. By their faith they can have power with God. He loves little children, and listens to their prayers. The children in this church, if they do right, will have stronger faith than their parents have been able to obtain. They are taught the ways of the Lord in their childhood, and have their parents' knowledge and experience to help them. Their parents, in the most of cases, did not have such advantages when they were young.

For several weeks after the dedication of the Temple, Joseph, and the Elders associated with him, were busily engaged in attending to the spiritual interests of the brethren and in measures for the building up of Kirtland. During the month of May in that year (1836) two of Joseph's uncles—Asahel and Silas—arrived in Kirtland with their families. They brought with them their mother—Joseph's grandmother—Mary Smith, an aged lady of ninety-three years of age, who had traveled five hundred miles to see her children.

She was very much pleased and gratified to see Joseph. Her husband, Asahel Smith, Joseph's grandfather, had prophesied, long before, that there would be a prophet raised up in his family. A short time before his death he had received the Book of Mormon, and read it nearly through, and he declared that Joseph was the very prophet Joseph's grandmother had lived to see her husband's prophecy fulfilled, and, in the flesh, to behold her grandson, who had been so favored of the Lord. It was but natural that she should have great joy. For ten days after her arrival in Kirtland, she enjoyed the society of her four sons and their families, and then fell asleep, without sickness, pain or regret. She died on May 27th. Her maiden name was Mary Duty, and her husband, Asahel Smith, and herself were married in February, 1767, and they lived together as husband and wife for the long period of 64 years, rearing eleven children to man and womanhood. She outlived her husband five years. At the time of his death their direct descendants numbered 110.

After the sufferings the Saints in Missouri had received from the hands of the mob, it might be thought they would be left in peace. But it was vain to look for peace and quiet in that land. Those wicked people who lived there were determined that the Saints should have no rest. They were afraid of them and their increase in numbers. Depending upon their slaves to do their work, they could not bear to see a people settle near them who worked with their own hands to sustain themselves. On the 29th of June, 1836, a public meeting was held in the Court House at the town of Liberty, Clay county. Our little readers will remember that it was to this county of Clay our people mostly fled when they were driven from their homes and lands in Jackson county. A committee of nine was appointed to draft resolutions, in which the feelings of the people at the meeting would be given. This committee agreed unanimously upon a report, which was read, and adopted by the meeting. Thirty years have passed away since that report and those resolutions were adopted, and in reading them to-day, and reflecting upon the events that have taken place in Clay county and throughout Missouri since that time, we are forced to exclaim, How wonderfully God has wrought to fulfil His promises and to avenge His elect!

## BE TRUTHFUL.

You have all read the story of George Washington's boyish thoughtlessness when, to try the edge of a new hatchet he hacked a valuable fruit tree. That was a fault, but if he had tried to cover this fault by denying it he would have done worse—he would have sinned. But young George had a manly nature. He disdained to lie. So when he learned the tree he had spoiled was a valuable one, he went to his father and made a frank and full confession of his blunder. That was the best thing he could do, because it was the right thing. Mark! The best thing to be done is always the right thing. Right is always best.

Some children seem to think it is better to conceal than to confess a fault. Such are foolish children, and in their attempts to cover their faults, they always stumble into the ditch of sin. They are like the young mouse in the fable.

The fable says that an old mouse on going out one day told her little ones not to quit their nest, lest Mrs. Puss should catch and eat them for her dinner. The young mice all said, "Yes, ma'am." But no sooner was the old lady gone than one of the little ones said:

"Ma is too particular. There are four of us, and we have eight eyes. Puss has only two. We are a match for her, surely."

The other little mice thought this was a very wise speech, and they joined their brother first, in peeping out of their hole, then in running across the floor, and then in skipping into a back room where they saw some grain. All this time they kept their eight eyes and their eight ears wide open, looking and listening for Mrs. Puss. That lady did not happen to be near, so they did not get munched up in her hungry mouth; but by and by the mouse that seemed so wise squeaked pitiously, and sent the rest back to their nest in a hurry. The wise one was caught in a trap.

He was a spunky little fellow, however, and by dint of hard struggling, and leaving a leg behind, managed to get away from the trap. As soon as he reached the nest the others licked the wound, but could not, of course, restore the leg. Very soon the mother mouse came home, when the cunning little one said:

"Mother, as soon as you left, a trap came into our hole and snapped off my leg. See!"  
"Yes, I see," said the old lady, "and I see, too, that you have been out of your hole. The trap would

not have come to you if you had not gone to the trap." Then the old mouse punished the little ones for disobedience and lying. At least, so says the fable, which, of course, you do not believe, only as its mice represent those boys and girls who first disobey and then invent lies to hide their disobedience. They rarely succeed, however, any better than the mouse. Their lies are so flimsy that their parents and teachers see through them as easily as the old mouse did. But if they lied ever so skillfully, God would see through their lies, and be just as sure to be just as wicked as if the parents found them out.

Children who mean to be Saints neither disobey nor lie. If by mistake they commit a fault, they confess it frankly and at once. They would rather be punished than lie.—*Selected.*

**THE CHARGER AND THE ASS.**—A Charger adorned with his fine trappings came thundering along the road, exciting the envy of the poor Ass, who was trudging along the same way with a heavy load upon his back. "Get out of my road!" said the proud Horse, "or I shall trample you under my feet." The Ass said nothing, but quietly moved on one side to let the Horse pass. Not long afterward the Charger was engaged in the wars, and being badly wounded in battle was rendered unfit for military service, and sent to work upon a farm. When the Ass saw him dragging with great labor a heavy wagon, he understood how little reason he had to envy one who, by his overbearing spirit in the time of his prosperity, had lost those friends who might have succored him in time of need.—*Aesop's Fables.*

**THE MOUSE AND THE WEASEL.**—A little starveling Mouse had made his way with some difficulty into a basket of corn, where, finding the entertainment so good, he stuffed and crammed himself to such an extent, that when he would have got out again, he found the hole was too small to allow his puffed up body to pass. As he sat at the hole groaning over his fate, a Weasel, who was brought to the spot by his cries, thus addressed him: "stop there, my friend, and fast till you are thin; for you will never come out till you reduce yourself to the same condition as when you entered."—*Aesop's Fables.*

For the Juvenile Instructor.

## CHARADE.

BY H. W. BROWN.

I am composed of 12 letters.  
My 9, 1, 12, 2, 8, 9, is a woman's name.  
My 9, 11, 2, 10, 4, is the first word of one of the Ten Commandments.  
My 5, 8, 4, is a member of the body.  
My 2, 10, 1, 9, is a name of a king of the Nephites who was burned to death.  
My 6, 8, 12, 3, is a thin staff.  
My 7, 1, 12, 3, 11, 4, is frankness.  
My whole is the name of a man, holding an honorable position in the Church of Jesus Christ of Latter-day Saints.

For the Juvenile Instructor.

## CHARADE.

BY G. S. LINCOLN.

I am composed of 11 letters.  
My 10, 2, 3, 4, is a man of high rank.  
My 11, 8, 7, 6, is an amount of paper.  
My 5, 7, 6, 10, is what hunters seek.  
My 9, 3, 7, 6, 6, 2, 11, is a study.  
My 9, 10, 7, 4, is an animal.  
My 4, 7, 1, 8, is a sheet of water.  
My whole is a gentleman of this city, and a valuable contributor to the JUVENILE INSTRUCTOR.

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